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Fig. 4. (1/20)

/Rinder, cattle: Kälber, calves: Ziegen und Schafe, goats and sheep./

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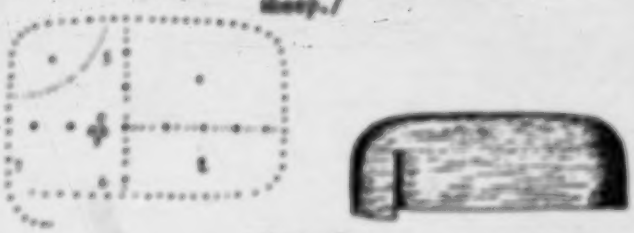

Fig. 5. (1/20)

1. Bed of the man. 2. Bed of the woman. 3. Hearth. 4. Stall for young calves. 5. Household implements. 6. Stall for young goats and sheep. 7. Firewood.

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20 centimeters thick, and this is then smeared an inch thick with fresh cattle dung (a mɔdjɛC mɔdiɔk). For protection against heavy /IS/ rain, one at times also puts dried and dehaired goat-skins on that. Toward anyone entering through the door opening (ɛ̀ gutok ɛ̀ŋ ɛ̀ŋ ɛ̀ŋ̀ - the mouth of the hut) thick smoke pours from

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342 the nearby hearth (en̊ gema), which is formed by three stones lying
• [354] beside one another in a clover-leaf shape. Good firewood is scarce
[313] on the steppe: one must therefore use the smoky brushwood. At the opposite end of the hut is the sleeping place for the woman (e ruat kitě = small bed) and beside it that for the man (e ruat kitok = big bed). A latticework of poles and switches, which is covered with grass and cattle dung, like the hut walls, close the two off from each other and from the rest of the space in the hut. From the

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Ill. 6. Masai hut.
The carbine standing by the hut belongs to a soldier of the Protectorate Troops.)

342 latter a separate entrance leads into each of these compartments.
[352] The bed consists of a pad of dried grass over which two dehaired
[237] goat-skins are spread. Opposite the door is found a small enclosure
[233] (ol ale l ol aeche) into which young calves are put for the night. There is often found beside the door yet another enclosure (ol ale l ol balelan) for young goats and sheep, if these are not housed in small pens built beside or on the hut.

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/footnote 2 cont./ plained by the fact that a few El lumbua blacksmiths also live among the Masai blacksmiths. They speak their own dialect, which, of course, is unintelligible to the non-blacksmith El masai ("ordinary Masai," as Hollis designates them), who, indeed, scarcely come in contact with them.

/113/ The opinion of many a European, that the relative diligence of the blacksmith might have brought to him the scorn of that type from the non-blacksmiths not inclined to work, is also a rude error. I have become acquainted with a large number of El konono who for about two decades have not had a hammer in their hands and very many who have not even made an attempt to learn the trade, but rather live entirely like other Masai. All these, however, were despised exactly the same as their forging fellow caste members.

Like the blacksmiths themselves, the products of their art, the weapons and utensils made by them, are regarded as unclean. In order to take the uncleanness from them, the Masai rubs with fat every new object fetched from the blacksmith's shop, as well as his hands which have touched the still unclean object.

Even the reputation that a few armorers enjoy, on account of the excellence of their products changes nothing in their low social position. The most famous at the moment, old left-handed Ilguusa from Ol brugga, an artist in his field, is just as despised as any other blacksmith. The Ol brugga people, however, jealously see to it that he does not also work for warriors of any other province or even for members of another people.

While the other kraals, tied to the presence of good pastures, are always moved with the disappearance of the latter, the blacksmith kraals remain for a long time in the same localities. The ol kononu have only very little livestock, but for their craft they need charcoal and ferruginous sand. They establish their homes where both are to be found nearby. The workshop (ol engeri) is built close to the kraal. It consists of a grass roof resting on six to eight posts. In the center lies the hearth (ol odoichare). The smith makes his tools as well as his

575 and so on. The wife is given a specified number of cattle to keep in trust for her son, and she and the children also tend young animals in the herds.

342 These huts are about five feet high and of varying dimensions, but usually roughly square and 10 to 20 feet across. The door is very low. Just inside the door there is normally a baffle wall of loosely woven twigs. Beyond that there are often two or three rooms, each divided from the others by a low open wall of [231] [513] twigs. Young livestock are brought into one of the rooms and the others serve for sleeping and cooking. [351] [354] Usually the beds are platforms of twigs and grass covered by hides. The cooking fire is in a far corner and is very small, normally with three stones around it to support pots. There is no smoke hole in the roof. The outer walls and roof are an open mesh of wattle often interwoven with coarse grass and shrubs. Support comes from larger branches and small logs up to about six inches in diameter. The exterior and walls and roof, and the insides of the door opening are plastered with [184] [464] a mixture of mud, cattle dung, and short grasses. But design varies slightly from area to area. Constructing the huts is women's work. Men occasionally help in collecting larger trees and bushes.